

YOUTH'S MISCELLANY.

THE DESTROYER AND HIS VICTIM.

On a hot summer day, a gentleman sat down to think over a subject on which his mind was greatly troubled. He was wondering how it was that so many of the young men of his acquaintance had yielded to temptation, and been destroyed. He was wondering how the great tempter could so soon get them entangled in his nets, and never let them loose again till they were ruined.

While he was thinking over the subject, he saw a worm moving along softly in the footpath. He moved quietly, and without any fear. "Now," said the gentleman to himself, "that poor worm can go safely, though it has no reason to guide it. There lies in wait no destroyer to entangle it, while our young men, with reason and conscience, are destroyed by scores!" Just then he saw a spider dart across the path, about a foot in front of the worm. She did not appear to be thinking of the worm, nor the worm of her. When she got quite across the path, she stopped and stood still. The worm kept on, but soon was brought to a stand by a small cord, too small for our eyes to see, which the spider had spun as she rushed before him. Finding himself stopped, the worm turned to go back. The instant he turned, back darted the spider, spinning a new cord behind her. The poor worm was now brought up a second time, and twisted and turned every way to escape. He seemed now to suspect some mischief, for he moved this way and that way, and every time he turned, the spider darted around him, weaving another rope. There gradually was no space left for him, except in the direction of the hole of the spider! That way was left open, but on all other sides, by darting across and around, the space was gradually growing less. It was noticed, too, that every time the worm turned towards the hole of the spider, he was instantly hemmed in, so

that he could not get back quite as far as before. So his very agony continually brought him nearer the place of death! It took a full hour to do all this, and by that time the worm was brought close to the hole of his destroyer. He now seemed to feel that he was helpless, and if he could have screamed, he doubtless would have done so. And now the spider eyed him a moment as if enjoying his terror and laughing at her own skill, and then darted on him and struck him with her fangs. Instantly the life began to flow out. Again she struck him, and the poor thing rolled over in agony, and died. Mrs. Spider now hitched one of her little ropes to her victim, and drew him into her hole, where she feasted at her leisure, perhaps counting over the number of poor victims whom she had destroyed in the same way before.

When I see a boy who goes with bad company, and who listens to their profane and licentious conversation, I think of the spider and his victim.

When I see a boy breaking the Sabbath, by going off to fish, to swim, or to play;

When I see one disregarding his father or mother, and doing what he knows will grieve them;

When I see one occasionally going to the oyster cellar, and to the drinking saloon in company;

When I see one going to the theatre, where nothing good but all evil is displayed;

When I have reason to suspect that he takes money from his father or employer, which is none of his, but which he hopes to replace;

Why, I always think of the spider and her victim, and mourn that the great Destroyer is weaving his meshes about every such boy, and is drawing him towards his own awful home! The dead are there!

John Dodd, D.D.

TRUTH TRAMPLED ON REVIVES AND LIVES.

MORAL and social truth, says Vinet, is like one of those monumental inscriptions over which the whole community pass as they go to their business, and which every day become more and more defaced, until some friendly chisel is applied to deepen the lines in that worn-out stone, so that every one is forced to perceive, and to read

it. That chisel is in the hands of a small number of men, who perseveringly remain prostrate before that ancient inscription, at the risk of being dashed upon the pavement, and trampled under the heedless feet of the passers-by. In other words, this truth dropped into oblivion, that duty fallen into disuse, finds a witness in the

Marriages.

May 30th, at the Baptist Mission chapel, Camerouns, West Africa, by the Rev. T. T. Fuller, the Rev. Joseph Diboll, of Young John Aqua's town, to Mrs. Sarah Sturgeon, formerly of Fernando Po.

June 17, at the baptist chapel, Kirton Lindsey, Mr. T. Staucher, of Wrawby, to Miss Rachel Ann Parkin, youngest daughter of one of our deacons.

July 16th, at Feniton baptist chapel, near Honiton, by the Rev. W. Evans Foote, Mr. Joseph Croom, to Miss Harriet Porter, both of Honiton.

July 17th, at the baptist chapel, Rochdale-road, Manchester, by the Rev. A. B. Taylor, Mr. James Miller, to Eliza, only daughter of Mr. John Percival, both of Newton Heath.

July 19th, at the baptist chapel, Pole Street, Preston, by the Rev. Richard Webb, Mr. George Billing, to Miss Ann Shackledy.

July 21st, at the Independent chapel, Honiton, by the Rev. W. Evans Foote, Mr. William Palfrey, to Miss Hannah Churchill, both of Taliton.

July 30th, at the baptist chapel, New Swindon, Wilts, by the Rev. R. Breeze,

Mr. John Clark, of Walworth, London, to Mary, eldest daughter of Mr. Joseph Smith, of New Swindon.

August 3, at the baptist chapel, Wokingham, Berks, by the Rev. P. G. Scorey, Mr. W. J. Robinson, Bedford, to Miss Eliza Smith, Luckley-lodge, Wokingham.

Aug. 5, at the baptist chapel, Chepstow, the Rev. T. H. Jones, baptist minister, Tetbury, to Amelia, eldest daughter of Mr. G. Parnely, Chepstow.

Aug. 5, at Stratford-on-Avon, by the Rev. R. Hall, baptist minister, brother of the bride, Mr. William D. Hawley, of Stratford, to Anna Sophia, youngest daughter of the late Rev. B. S. Hall, of Bourton-on-the-Water.

August 6, at the baptist chapel, Long Sutton, Lincolnshire, by the Rev. Thomas Watts, of Wisbech, the Rev. Giles Hester, of Loughborough, to Miss Annette Peelo, of Long Sutton.

Aug. 14, at Queen Street baptist chapel, Woolwich, by Mr. Teall, Mr. Wm. Charlton, of Her Majesty's Dockyard, Woolwich, to Miss Sarah Jane Gilbert Hida, Cambridge Terrace, Woolwich.

Deaths.

June 29, at Dundee, aged 63, J. B. Lindsay, Esq., who is said to have prepared the Lord's Prayer in fifty languages. He was, until a few months ago, a member of the "Free Church," when he was baptized and united with the baptist church at Meadow-side.

July 5th, at Appledore, after a lingering illness, the Rev. Charles W. Vernon, aged 64, fell asleep in Jesus. He was a native of this town, the founder of the baptist church here, and its first pastor. His ministry was blessed to the conversion of many persons, on which account, as well as for the uniform excellence of his character, he still lives in the affections of numbers in the places where he has laboured. His end was peace.

July 18th, at Burnham, Somerset, Sarah Hannah, the beloved wife of the Rev. Dr. Gotch of Bristol, and youngest surviving daughter of the late Ebenezer Forster, Esq., of Anstey Hall, Cambridgeshire, aged 46.

July 20th, at Black Gang, Isle of Wight, Anne Elizabeth, wife of the Rev. S. S. Pugh, baptist minister, Devizes, in her 31st year.

July 23, George Robinson Wilkinson, in his 21st year. Consumption, slowly yet surely, brought him down, and yet he could sing of "sweet affliction."—And on July 31, his beloved mother, who also died in faith. They were both members of the baptist church, South Parade, Leeds, and were interred in one grave. "They sleep in Jesus."

July 28, Mr. Simon Wilkin, Hampstead, aged 72. Mr. Wilkin's health had failed for some time past. His name will be long remembered for his earnest and devoted support of the German Baptist Mission, and of many other works of usefulness. As the friend, and partially the biographer, of the late Mr. Kinghorn, his name will long be associated with that of that eminent minister.

July 29, at Tiverton, Rev. John Singleton, in the 83rd year of his age. He was thirty years the pastor of the baptist church at Tiverton; for the last eighteen years infirmity and age compelled retirement. His life was one of exemplary piety, and his end emphatically peace; one of his last sayings was, "Accepted in the Beloved."

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person of some man who has not believed, without any other consideration, than that all the world are right, simply and solely because it is all the world.

The strange things which that strange man says, and which some other repeats after him, will not fail to be believed sooner or later, and finally become the universal opinion. And why? Because truth is truth; because it corresponds to every thing, satisfies every thing; because, both in general and in detail, it is better adapted to us than error; because, bound up by the most intimate relations with all the order in the universe, it has in our interests and wants a thousand involuntary advocates; because every thing demands it, every thing cries after it; because error exhausts and degrades itself; because

falsehood, which at first appeared to benefit all, has ended by injuring all, so that truth sits down in its place, vacant, as it were, for the want of a suitable heir. Enemies concur with friends, obstacles with means, to the production of that unexpected result. Combinations, of which it is impossible to give account, and of which God only has the secret, secure that victory. But conscience is not a stranger here, for there is within us, whatever we do, a witness to the truth, a witness timid and slow, but which a superior force drags from its retreat, and at last compels to speak. It is thus that truths the most combated, and at first sustained by organs the most despised, end by becoming, in their turn, popular convictions.

THE LAND OF THE FREE.

A happy land there is beyond life's stormy ocean,
The land of the blessed, and the home of the free;
No sickness is there, and no warlike commotion
Disturbs their repose in that land o'er the sea.

The new land,

The true land,

The Land of the Free.

That fair land I'll sing, with its sweet flowing river,
The river that gladdens the City of God;
Where grows on its banks, the grand tree, the "Life-giver,"
Whose leaves heal the nations now scattered abroad.

Love gathers her robe in her glory-tipped-fingers,
Bids joy and contentment attend in her train,
Breathes fragrance and beauty around where she lingers,
And sings her glad songs o'er the beautiful plain.

Sweet peace; she looks down with an eye full of pleasure,
And smiles as she scatters her blessings around;
Now dealing to these, then to those without measure,
God's own happy subjects, "the lost that are found."

Then let us be off, and set sail for this new land,
The wind now blows fair over life's abbing sea,
And follow their course in the wake of the true band,
Who are gone on before to that land of the free.

Now why tarry here, my loved friends, in this old land,
Yes, why tarry here, amid famine and woe?
Why starve your poor souls in this wretched and cold land
Where nought but the "apples of Sodom" can grow?

Then up, my good friends, let us off to that new land,
A cross stands up yonder and points out the way;
That cross is "broad-armed" and marked for that new land,
We'll reach Calvary's top ere the dawn of the day.

Then come, let us march hand-in-hand to that new land,
And sing Zion's songs as we go on our way;
We'll form one united and brotherly true band,
We'll see Salem's domes by the dawn of the day.

In the new land,

The true land,

The Land of the Free.

Melbourne, Australia.

CARL CAMERO.

THE
BAPTIST REPORTER.

OCTOBER, 1862.

MAN'S JUDGMENT AND GOD'S JUDGMENT.

MAN is so constituted that an assault on reputation, or even a public or general censure of conduct and character, will often inflict as keen and lasting pain as the piercing of a sword. And when censure and rebuke actually fall, there is always an emotion of unhappiness, at least for a time, under which the supports of religion are truly needed. Nor is there any means of rising altogether above such suffering except that which is afforded by christianity; because the true believer is the only man who can rationally and universally appeal from the judgment of man to the judgment of God.

A principal means to prevent too high a regard for human censure, is the conviction that the judgments of men are insignificant. This is the precise import of Paul's words: "It is a very small thing that I should be judged of man's judgment." Here, my brethren, is the very point. This is the persuasion which we need to have deeply engraved on our minds. The reason why we are concerned and shaken by man's judgment, is because we consider it a great thing, when in reality it is contemptibly small, as I now proceed to show.

There is, perhaps, not one of our known actions which is not brought into review by some of our fellow-creatures—a self-constituted inquest for this purpose. The more elevated the person, the more public his sphere, the larger will be the number of his judges. Thus, when any great man is named for high office, how are his secret things sought out; how is his private life brought into review; how bitter, malignant, false, and foolish, are the awards of overheated partisans on one side and the other! But no one of us is so humble as to escape. The very beggar at our doors probably stands in awe of some tribunal among his mendicant acquaintances, which sits in judgment on his acts.

Now, human judgments may be disregarded, because they are passing away. Nothing is more transient. They last but a moment. They are a breeze, which lulls or changes as soon as it is observed. Let wisdom teach you not to observe it at all. "All flesh is grass," and each generation of man is rapidly passing from time into eternity. But long before the persons depart, their judgments have ceased and been forgotten. Why should

we be wounded or hindered by a breath that fleets away?

Again, human judgments are inoperative. They amount to nothing. They are arrows which do not reach us, except so far as we put ourselves in their way. The opinions of other men, of all men together, upon our actions and character, need not weigh a feather with us, except so far as they coincide with the decree of reason and conscience. They do not affect our happiness; they cannot reach the inward man. To tremble at them, or shrink from duty on account of them, or go haltingly and timorously on with duty from morbid regard to them, is to flee from a shaking leaf, and to turn pale at a shadow.

The judgments of men are, furthermore, in a great number of instances, pronounced with small opportunity for arriving at the truth. All are not wise who assume the censor's chair. Foolish and ignorant persons are apt to be most forward in venting their hasty conclusions, and these utterances go to form what is called public opinion. Wretched is the man who waits and hearkens for this, to guide his practice, as if anything depended on it. Man's judgment is very small, when we look at the authority possessed by those who claim to judge.

There is hardly any part of a weak and yielding man's character for which he can make less reasonable apology than his deference to the opinions of men. Their words concerning him, and their rash judgments of him are prompted, in many instances, by prejudice and malignant affections. They often utter more disapprobation than they feel, and as often disapprove, from some secret spite or ignoble grudge. If we are to be pained, harassed, and obstructed in our course by the voices around us, we thereby put our happiness and our very useful-

ness at the mercy of our enemies and the enemies of truth.

Human judgments are of small moment, because they are conflicting among themselves. Ancient fable might teach us that no line of conduct will certainly please every one. The path of wisdom is to be regulated, therefore, without regard to the pleasing of men. "If I please men," says Paul, "I should not be the servant of Christ." Act as you will, some will be displeased. And no marvel; for, as has been well said, how can we expect to please men, who are displeased with God, and not seldom displeased with themselves? The purity of an angel would not escape the tongues of those who denounced John the Baptist as a demoniac, and the Son of God as a winebibber. Surely it is not from the verdict of such a world that we are to judge our own actions. These very opinions are changeable as the moon, and they will condemn and acquit the same conduct almost in the same breath.

But, above all, we must learn to undervalue man's judgments when we consider how often they are erroneous, false, and displeasing to God. Human eyes penetrate but a little way. Man judgeth according to the outward appearance. We have only to look at what the world approves and disapproves, for a single day, to see that it is fallible, blind, and presumptuous. As well might we take our bearings from clouds or meteors as regulate our conduct by the opinions of men. And no one will ever attain to any true greatness of character until he comes to leave this absolutely out of view in shaping his course through life. From earliest youth all persons should be trained to look higher, and to settle questions of duty on fixed moral principles, without recourse to these fallacious tests. Let a man take that lofty

view of duty which becomes a christian, and he will no longer shudder when he finds his best actions exposed to obloquy. Those who are God's enemies will be his enemies, so far as he resembles God. He will remember the blessing pronounced on those of whom all manner of evil is spoken falsely; and the woe uttered against professors of whom all men speak well.

It is painful, but unavoidable, to add that the opinion even of fellow-christians is not to be taken as our rule. To his beloved Corinthians, Paul says, "With me it is a very small thing that I should be judged of you." Good men may pass wrong judgments. From ignorance of facts and circumstances, from inattention, haste, or false report, from moral obliquity, from bias, from interest, from passion, from remaining unsanctified tempers, even believers may judge us amiss. Their opinion has not been made our rule. Sometimes we may be called upon to perform acts which even our beloved christian brethren disapprove. It is one of the sorest trials of an honest and affectionate mind. In such circumstances we must remember the saying of the excellent Halyburton, that though God has promised to guide his inquiring child in the way that is right, he hath nowhere promised to make this way seem right to friends and neighbours. Yet if a man's ways please the Lord, he will cause even his enemies to be at peace with him. Viewed, then, in every light, the judgments of men concerning our conduct do not seem worthy of being taken into the account. And it should be the lesson of our life to grow into a holy independence of every judgment which has not the sanction of conscience and of God.

The last and principal means of living in disregard of man's judgment is to keep in view the awful

judgment of God. That this was before the apostle's mind in the case cited is sufficiently manifest. "With me," says he, "it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self," *i.e.*, it is no self-approbation or even self-condemnation which can carry authority with it. "For I know nothing by (or against) myself; yet am I not hereby justified; but he that judgeth me is the Lord." This is the controlling consideration. The opinions of poor, frail, erring, dying man, whose breath is in his nostrils, is nothing, is less than nothing and vanity, when I come to regard the great omniscient Judge of the universe. The honour which cometh from men, and which some are found willing to fight for and die for—what is it compared with the honour that cometh from God only! Suppose men condemn me, and cast out my name as evil, yea, suppose all men unite in censure and reprobation; what is this, if He that sitteth in the heavens looks down with approval? This, my brethren, is the only true ground to take in regard to the regulation of our conduct, to do all as in the immediate presence of God and as subject to his animadversion. In his balances all our acts are weighed. Each word, each thought, as it rises into existence, is passed upon by him who is all-wise and all-holy. To live under such an impression elevates and purifies the character. How serenely, how loftily may a true christian go on in the performance of some distasteful or unpopular duty, if he can say with assurance, "I know that the eye of my God looks down with approbation on what I am doing." This sustained Paul, and has sustained God's most faithful servants in every age; the thought and assurance of God as ever sitting in judgment upon every act.

The day is coming very soon when all the judgments of men, which now give you so unwise a concern, shall be blotted out, as clouds of the morning or turbid dreams of feverish delirium; and when you will be transfixed by contemplating the righteous, final, and incontrovertible doom of the All-seeing and Almighty Jehovah. In those moments when you feel yourselves in danger of being unduly moved by human opinion, let your attentive thoughts hurry forward to the time—behold, it is at the door—when the trumpet shall sound, the globe shall tremble in the mighty hand of Him that made it, the graves and seas shall render up their dead, the throne shall be set, and the books shall be opened; when the Son of Man shall come in his glory and all his holy angels with him, and shall sit upon the throne of his glory; when all nations shall be gathered before him, and be separated on his right hand and his left; and when, in your presence, in your hearing, and addressing himself to you, he shall utter one of these solemn sentences—Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; or, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. At that awful juncture, which most

assuredly awaits you, at what value, think ye, will you hold the decisions of fellow-worms upon your conduct? With what degree of complacency will you look back upon the servile compliances, the shrinkings from duty, the doubtful indulgences, the worldly conformities, into which you have been tempted by regard for human approbation or censure? This, this—believe me—is the great commanding motive which ought to keep you upright amidst the conflicting voices of popular judgment. Let your souls be absorbed by the just judgment of God. Fear God more, and you will fear man less. And, in regard to others, be instructed by the words of the apostle, and “judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.”

Christian brethren, let it be our daily prayer that we may cease from man, whose breath is in his nostrils, and look to God as the Judge that ever standeth at the door. “Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord.”

J. W. ALEXANDER, D.D., *New York.*

Spiritual Cabinet.

EXISTENCE AFTER DEATH;

OR, THE CURTAIN OF FUTURITY WITHDRAWN.

“If I err in this, that I believe the souls of men to be immortal,” says Cicero, “I err willingly; nor do I wish an error to be wrenched from me in which I delight while I live.” In the Gospel, however, there are

no uncertainties, but brilliant and positive disclosures. It tells us that the terrors of the grave are unsubstantial, and that the soul escapes to glorious life. In presence of death, infidelity breaks down, and

can but utter notes of despair. But christianity raises its prean, "O death, where is thy sting? O grave, where is thy victory?"

"What went before, and what will follow me, I regard as two *black impenetrable curtains*, which hang down at the two extremities of human life, and which no living man has yet drawn aside. Many hundreds of generations have already stood before them, with their torches, guessing anxiously what lies behind. On the curtain of futurity many see their own shadows, the forms of their own passions, enlarged and put in motion: they shrink in terror at the image of themselves. A deep silence reigns behind this curtain; no man once within will answer these who are left without; all you can hear is a hollow echo of your question, as if you shouted into a chasm."* Ah, sceptic! you need never have penned those lines: for "the black impenetrable curtains" have been drawn aside. Man's origin and destiny—the transactions before his birth, and the realities after his death—have been revealed. We have been answered from behind the curtain of futurity. A voice loud and loving has been heard, saying, "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them." One who had seen behind the curtain has written it down for the nations of the earth:—"After this I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne,

and unto the Lamb." But the sceptic refuses to look upon this heavenly vision, as he has before proudly rejected all aids offered to his reason. He wilfully clings to his creed of despair. Is it not so? Why does he refuse to bow to the authority of the Gospel? Has he rolled back the tide of evidence, and shown this to be a "cunningly devised fable?" Has he disposed even of the presumptive arguments for its divinity, to say nothing of direct proofs which the wisest and best of men have pronounced irrefragable and overwhelming? In matters of far less moment, *probability* is his guide, and on the slenderest presumptions he will seriously act. But here, alas! he is wilful; for, while his own nature and reason suggest many probabilities of an existence after death, and while that miracle of books—the Bible—is thundering futurity in his ears, he remains scornfully indifferent. If he would submit to the teaching of inspiration, death would be a bright transparency, instead of a "black impenetrable curtain;" not the destruction of any vital and reasoning principle in man, but a transition to a freer and nobler state. He would learn that humanity is not, as he affirms, abandoned to darkness and sorrow. He would find the great future revealed as our "Father's house," "the paradise of God," "the inheritance of the saints in light." He would hear his fellow-immortals, now the rejoicing children of God, exclaim, "When Christ, who is our Life, shall appear, then shall we also appear with him in glory." "Having a desire to depart, and to be with Christ; which is far better."

Do we not gather instruction from this subject, in regard to the worth of life? Man is not the mean and paltry thing that infidelity describes him to be. The brute is not made to be his companion. His buds of

* "Logic of Death."

promise, his deep yearnings, his acquisitions of knowledge and of purity, are not to terminate in the clouds of annihilation and the gulf of despair. Christianity invests man with a superlative and undying glory. He is now seen to advance in a career of knowledge, and holiness, and felicity, for ever and ever. He will exist when cathedral and temple, mansion and column, are in ruins; when rivers have ceased to flow, and oceans to roll; when stars and suns are quenched. O that we could realize this fact, that each one of us is stamped and equipped for immortality! A never ceasing existence is ours,—an existence in heaven or in hell. Blessed Spirit! help us to realize this solemn and stupendous truth. Life is great,

because it is connected with eternity. In itself it is fleeting and unsatisfying; but its light mingles with the blaze of an endless future, and its consequences run parallel with the existence of its Author. Contemplate earth from the hills of immortality, and learn how to live. How poor is all sublunary grandeur! What is wealth, or pleasure, or fame, in comparison of a preparation for an everlasting life? Whatever may be our impression of the faculties of the soul, an endless duration gives to it an importance absolutely inconceivable. What are the vastest terrestrial interests to a spirit under the spell of "the powers of the world to come?"

Leicester.

R. B.

Poetry.

THE FREENESS OF DIVINE MERCY.

THE Lord our God will his mercy give
To all of human race;
In Jesus Christ he bids us live,
And freely taste his grace.

His mercy free is of mighty power
The souls of men to save
From Satan's bondage and sin's despair,
When they that mercy crave.

'Tis free as the air that noiseless plays
Among the leafless trees;
Free as the murmurs, soft, yet gay,
Of the gladsome summer breeze.

Free as the foam on the crested wave;
Free as the birds that sing;
Free as the thought of the wearied slave,
Or childhood's laughing ring.

Free as the beam of the morning sun
"That tips the hills with gold;"
Pure as the ray of the silvery moon
That shines on the lonely fold.

Free as the echoings, soft, yet low,
From the aisles of the leafy wood,
In wordless melody telling us how
The flowers are worshipping God.

Free as the voice of manhood's prime,
And free as beauty's smile,
Glist'ning awhile on the breast of time,
Like a gem from a far off isle.

Free as the shout of boyhood's joy,
Or sober smile of age;
Free as the light of the stars on high
Hath been from age to age.

Free, yet pure, as the gentle dove,
Or earth's eternal snows;
Pure as the thought of innocent love
In the breast of girlhood glows.

Free to all, to each; to none
Is Jesus Christ denied;
Eternal life is in Him alone—
To give us this He died.

Leicester.

A. F. W.

Reviews.

*The Early English Baptists. Vol. I.
By B. Evans, D.D. London: J.
Heaton & Son.*

THIS is the Seventh Volume of the "Bunyan Library." At present we shall do little more than allow Dr. Evans to introduce his own work. He says:—

"I do not offer this volume as a history of the English Baptists. It aims at no such dignity. The time has not yet come for the production of such a work. Other materials have yet to be collected, and vast and varied stores of information have yet to be explored. From the national archives, the Bishops' courts, the writings of their opponents, and the productions of their own pens, much new and very valuable information will be gleaned. Hitherto very little has been done in this department. Previous writers in our history, either from ignorance or other causes, have made no research. Ivimey is only the bare copyist of Crosby, and adds scarcely a grain of information to the stock the latter had accumulated. Facilities for investigation have now increased. The labours of the Record Commission are laying open to the public the rich stores of important historical materials which have lain unheeded for generations. It is matter of deep regret to the writer, that his distance from London, and pastoral and public duties, have rendered it all but impossible for him to avail himself of these to any great extent. The present work is simply, therefore, offered as a small contribution to the elucidation of the history of the Baptists."

Dr. E. then refers to the works of those who have preceded him in this department of ecclesiastical history—Crosby and Ivimey among the Particular, and Taylor and Wood among the General, Baptists.

"The first attempt at a history of the denomination was made by Thomas Crosby. He was a deacon of the church in Goat Street, over which the excellent Benjamin Stinton presided, and kept a school in Southwark. His work is in four volumes, and is now somewhat scarce. Materials for a similar work had been collected by his pastor. These he placed in the hands of the celebrated historian of the Puritans. The unfair use, scarcely, indeed, the use at all, of the information by

Mr. Neal, induced the author to write and issue his work. There is much valuable information of men and events, of one of the darkest and most humiliating periods of our national history, contained in this work. Crosby was probably conversant with some of the sufferers. His intimacy with the leading ministers in the metropolis was close. Keach and others had ministered to the church with which he was officially connected. From men, competent to speak, he has told us much which, otherwise, would have been lost. To the future historian this writer's work will always be of value.

Next in this field of denominational literature appeared Mr. A. Taylor. His work is in two volumes, and was issued more than half a century ago. It is avowedly a History of the English General Baptists. It contains a mass of important information in reference to this increasing section of the body, especially of the New Connexion, formed principally by the late Dan Taylor. Many of Mr. Taylor's conclusions will be found more than vindicated by the documents which will appear in this and the subsequent volume.

The History of the English Baptists, by the Rev. J. Ivimey, in four volumes, appeared in 1811—1830. The author was a laborious and useful minister, and for many years the successful pastor of the church in Eagle Street, London. The early part of his work supplies us with only a few fragments of additional information beyond what the pages of Crosby had already given. It is far more copious in after periods, detailing public events in which baptists took part with other bodies, and supplying us with sketches of biography and of the history of individual churches, which can be found nowhere else. The work is remarkably heavy, whilst its extent places it beyond the reach of the vast mass of the community. Its materials will be of great value to some future historian of the later periods of baptist history.

In 1847, appeared a condensed History of the General Baptists of the New Connexion, by J. H. Wood, with a commendatory preface by the late Rev. J. G. Pike. As its title indicates, the volume is devoted to one section of the body. There is a large mass of information, especially on the operations of the New Connexion since the close of Taylor's work. Mr. Wood designed his volume for popular use; and though it will not occupy the

same position as its predecessor, yet it will be a good substitute, in the absence of this, to many readers.

Of the admirable sketches of Mr. Underhill, in the various volumes of the Hants Knollys Society's publications, it would be worse than idle to speak. In reading them, one only regrets that he has not laid his brethren under larger obligations. Beyond these we have no independent works. Other writers have not done us justice. The complaint has been uttered again and again. Crosby complained of Neal; Ivimey is equally loud against Messrs. Bogue and Bennett. Wales utters the same complaints still.*

This practice cannot be too strongly censured. Truth should be more precious than party. By christian men, at least, her supremacy should be acknowledged. If they mangle or distort her fair form, to whom can she look for protection?

* "The Rev. Thomas Ross, of Beaufort, in his work, *The History of Nonconformity in Wales*, is guilty of doing the Welsh baptists a flagrant injustice. His conduct is unfair, unjust, and unworthy of any historian, if that historian does not wish the English reader to believe that the Nonconformists of Wales are the *Independents*."—*The Welsh Baptist*, by the Rev. T. Price.

Only as she is honoured, will principle triumph; only as her sweet voice regulates our conduct, and her instruction moulds our character, will society be purified in its lowest depths, and the empire of light and love be extended. The age is one of loud and large professions of liberality; but it would be a more satisfactory sign of its genuineness to see christian men, on the points which divide them, contending for truth, and not for victory. Under the influence of such a spirit, discussion would be a blessing, and controversy would strengthen, rather than impair, the out-works of christianity. Earnestly does the writer pray for the growth of this spirit; because, as its influence is felt, the spiritual life of Christ's true church will be vigorous and aggressive on the masses of depravity around it."

The paragraph just quoted is excellent. Surely after such a noble protest against illiberality, we shall find nothing to clash therewith in the volume before us. We shall rejoice if, after a careful perusal of it, we find that our respected brother sticks to his text.

Correspondence.

THE PROPOSED UNION OF GENERAL AND PARTICULAR BAPTISTS.

[We have now for nearly thirty-six years, in this periodical, by impartially reporting the proceedings of all the evangelical baptists, done our best to make them better acquainted with each other, and so promote among them feelings of cordial respect and brotherly affection; and we are thankful in having good reasons for believing that we have not laboured in vain. Our readers, no doubt, are aware that during the past two or three years much has been said and written on the amalgamation of the two leading sections of the body. We did not at the time interfere in the matter, preferring rather to wait and watch the indications of Providence. The result is now before us. The overtures made by one section have not been reciprocated by the other, as our readers will perceive on perusing the "Letter" beneath, which we give without further introduction or comment; only adding, that if any of our readers wish to say anything on the subject, our columns

are open to them; after which we may, as we see occasion, offer some further observations of our own.]

Annual Letter to the General Baptist Churches—1862.

DEAR BRETHREN,—The subject chosen for this year's Circular Letter is, "What *practical measures* can be proposed for effecting a closer union between the two evangelical sections of the baptist body?" This subject seems very appropriately to follow the resolution that was adopted last Association, viz., "That a closer union of the Evangelical Baptists of this country is most desirable, and that this Association will rejoice in the exhibition of the union that already exists, and also in extending this union as far as it is practicable for the honour of our common Lord, and the greater efficiency of combined operations;" and yet the writer feels that it is a subject surrounded by difficulties, and that a full discussion of it under present cir-

cumstances would be neither desirable nor expedient. We have extended the right hand of fellowship, but it has not been very cordially grasped. We have in a plain and unmistakable manner made overtures for a "closer union," but it must be admitted that the response has not been of so encouraging a character as many desired and expected. That there is a considerable number of ministers and christian brethren in both sections of the baptist denomination that would hail a closer union with delight is undeniable; but that at present we are the only party who have made a formal and deliberate effort to secure it is equally certain. There may be circumstances which afford a satisfactory explanation of this fact, but still, while it remains a fact, the further discussion of the subject on our part seems premature and unnecessary. If there was estrangement or hostility between the two sections of the denomination, no effort should be spared on our part to effect a reconciliation. But, happily, this is not the case. There is, perhaps, a better knowledge of one another, and a mutually higher appreciation of each other, than has previously existed. As the result of this, we have deliberately recorded our conviction of the desirableness of a "closer union," but unless the other section of the denomination sympathize in our conviction, its attainment is manifestly impracticable.

It is fully admitted that the Particular Baptist churches are not in so favourable a position for denominational action on this subject as ourselves. They are not as we are, an *organized denomination*. If they were, we might present the resolution of our Annual Association to the meeting of their Annual Assembly, by whom it might be discussed, and approved or rejected. This would bring the matter to a definite issue, and we should then be in a position to regulate our proceedings accordingly. But it is not so. There is no such aggregate Annual Assembly. To speak of them as a *body* is a misnomer. They are a multitude of independent churches—in many instances isolated churches—having no more connection with one another than they have with us. The

meetings which most resemble denominational gatherings are those held in London in April, to celebrate the anniversaries of the Home, Irish, and Foreign Missions; but even these are simply the meetings of the supporters of those particular societies. They, and the different Collegiate Institutions which are sustained by our Particular Baptist brethren, are responsible to none but their *subscribing constituency*. They are not, as with us, *under the direction of a representative assembly of all the associated churches*. Our present object is not to inquire into the comparative advantages or disadvantages of the two methods, but just to indicate what is the *fact* in reference to our brethren, and to allude to that fact as illustrating the reason why our official and deliberate resolution has not met with an official and deliberate reply.

But although there is amongst our brethren no denominational aggregate meeting, similar to the present, in which they might express by a deliberate vote their conviction respecting the desirability or otherwise of a "closer union" between the two sections, there are media by which their denominational convictions and desires might be expressed. While there are a considerable number of Particular Baptist churches (chiefly belonging to the high school of theology) *unassociated*, there are not less than nine hundred churches that are formed into thirty-three County or District Associations. These have their Annual Meetings, and topics of present interest, whether theological or ecclesiastical, whether political or literary, are there freely discussed, and resolutions adopted concerning them, that are understood to embody the opinions of the associated churches. These Annual Meetings have in most cases been held for the present year, *but in no one instance, so far as the writer has been able to ascertain, has there been any reference to a "closer union," or any resolution adopted concerning it*. As this is the case, the conclusion seems inevitable, that at present the desire we expressed at our last Association is not reciprocated by the generality of the Particular Baptist churches. We may regret the fact—we may attribute it to the operation of various causes—but so long as it

continues, a regard to denominational propriety and denominational self-respect would seem to forbid any farther advances on our part. Let those of our brethren who have spoken and written in favour of a "closer union" introduce the subject to their own churches—let them bring it forward for consideration in their County Associations—let us have, as far as can be obtained, a denominational deliverance, and then, if that deliverance be in favour of union, we shall be in a position to adopt practical measures to secure an object which we have already pronounced "*most desirable*." We would not intrude ourselves upon those who may not be prepared to give us a cordial welcome—we would not unduly press our convictions of the desirableness of a *United Baptist Denomination* upon those who doubt the propriety of such a confederation, or the practicability of securing its attainment. We still believe that there are no difficulties in its way but which may be overcome by mutual conference and explanation—that its realization would greatly contribute to increase our social influence, our moral power, and our spiritual prosperity; but *until there shall be a reciprocity of sentiment and feeling expressed by our brethren*, we feel that we cannot advance farther than we have done, and that to enter into a

formal consideration of the *practical measures* necessary to effect "a closer union" would be to expose ourselves to an imputation we should righteously resent, and to a misconception of our motives and desires which would be alike humiliating and unjust. We have no sinister motive, no selfish desire; we long for a "closer union" amongst all evangelical christians, and especially amongst those who literally profess "one Lord, one faith, ONE BAPTISM." We have made our declaration to which we steadfastly adhere—we have extended the right hand of fellowship and hold it out still; *it is now for our brethren to act*, and, by their practical action, to decide whether the Evangelical Baptists of Great Britain shall form a compact and united denomination, or whether they shall remain unassociated and apart. Sincerely praying that the God of truth and Author of concord may vouchsafe his blessing to our brethren and to ourselves, and direct both to such a course of action as shall most conduce to the manifestation of His own Glory,

I am, dear brethren,

on behalf of the Association,*

Yours most cordially,

JOHN BAXTER PIKE.

*Let it be understood that the term "Association" as used by the General Baptists comprehends the whole of the churches in that connexion.

Christian Activity.

INDIVIDUAL CHRISTIAN EFFORT.

WHAT is Christianity?—Not simple faith, holy feelings, and the elements of a spiritual life within the christian's heart, but holy, energetic, nobly sustained effort,—the legitimate outflow of those inner spiritual principles, and their only true expression and manifestation.

That to our mind is the most beautiful and noble kind of christianity which comes into direct and energetic contact with everything that claims the solicitude, awakens the sympathies, exercises the faith, and gives the

fullest expression to the prayers, self-denial, and zeal of the devoted christian.

What a large revenue of good would be brought to our churches, both to their material interests and their spiritual condition, by such individualised christian effort. The Lord's treasury would never be scantily supplied or inadequately sustained. Sanctuary debts would be speedily liquidated and entirely removed. Sabbath ordinances would be numerously attended and richly enjoyed; Sabbath school institutions would be more than ever the beloved sphere of the teacher's

energetic and devoted toil, and over the outlying districts many an evangelist would go forth to proclaim the good news of salvation, whilst in connection with the stated preaching of the Gospel many a refreshing season of God's mercy would be enjoyed.

It would not be difficult to show the great importance of such individualised effort as this,—effort which the christian puts forth as the result of strong emotion, earnest prayer, and deep spiritual conviction, and effort too, which is not made because others make it, but because it is the high privilege and solemn responsibility of the christian to labour for Christ's sake.

Such effort is important in order to secure success. Let the object of solicitude and holy exertion be what it may, how much better is it accomplished through the conscientious, energetic holy toil of every individual christian, than by a few who vainly and inefficiently attempt to be the representatives of the whole. Oh what might not be done in our several churches if every christian man and woman of which they are constituted were to act upon the principles so beautifully illustrated by the Divine Master, in the case of the woman with the box of ointment; "she has done what she could," was the affirmation of Jesus respecting her zeal and devotedness, and it is a statement which ought to be deeply pondered. She, an individual,—hath done,—put forth effort,—what she could, to the utmost extent of her ability. Yes, the "she hath done what she could" principle is all that is required to fill our churches with the halt, and the blind, and the lame,—with those to whom the glorious Gospel should be most earnestly proclaimed,—and from such a principle what wonderful results would spring in connection with a preached Gospel. Let but every christian come beneath its energising power, and what might he not accomplish. Let but one for example betake himself to prayer, even though it be unseen, secret, solitary, but at the same time sustained in the spirit of the ancient wrestler,

Jacob-like, earnest, importunate, unceasing. Why the very pillars of heaven might be made to bend, the pentecostal Spirit would again revisit our earth and fill our temples, and a mighty spiritual host would become consecrated to the service of the living God.

Such effort is also important from the elevating reflex influence which it exerts upon the agent. This influence is of the highest character and of the noblest kind, and an influence which is distinctly and fully recognised in the word of God. The liberal soul shall be made fat, and he that watereth shall be watered also himself. Yes, the influence of deep, earnest, spiritual feeling,—of importunate, mighty prayer,—of energetic, unwearied effort, put forth and sustained for Christ's sake, has a blessed influence upon the christian himself. He shall be made fat. Ah, if we could see some christians' souls,—christians of the cold-hearted, close-pocketed, lazy lounging class,—what scarecrow things their souls would appear to be—what cadaverous misshapen, abominable things!—from the sight of which we should turn away with loathing and abhorrence as though they had come forth from some of the Pharisees' whitened sepulchres, with all the corruption and villenous of the grave about them. Far removed, indeed, from that glorious fulness of the essential life, which earnest feeling, combined with energetic doing secures. It cannot be otherwise. Can such feeling and effort spring from any other kind of life than that which is distinguished for spiritual elevation and power? Yes, there is something worth looking at in the devoted disciple's christianity,—to behold a man doing what he can to sustain and extend Christ's glorious Gospel. Such a course must be associated with an inner life, beautiful and attractive,—one distinguished for high principles and holy enjoyments.

One word more.—Let such christianity be ours, and oh! let its spirit fill all our churches and bless the world.

W. B. L.

Revivals and Awakenings.

A SINGULAR WAY OF PRODUCING A RELIGIOUS AWAKENING.

At a meeting held lately in Edinburgh, on behalf of the missions of the Primitive Methodist church, Dr. Guthrie, who presided, said:—"Many years ago, while in the neighbourhood of Newcastle, he met with one or two excellent gentlemen, who told him, in talking of the moral and religious state of the colliers round Newcastle, that there was a village in that part of England that had long been in a most dark, and deplorable, and wretched condition. Church-going was a thing unknown, the sabbath day was an institute unobserved, the parents were given up to the slavery of drunkenness, and the children were rising up without any education at all. The ministers of the Church of England, to their credit, came down upon this field, laboured for some time, and gave it up in despair. After they had abandoned the field it was tried, he thought, by the Independents. The same results. After these Presbyterians tried it. No result. The people sat under the mass unmoved, or rather they did not sit under them at all, for they would not come to church. Then he thought his excellent friend, Mr. Jonathan Watson's body—the Baptists, tried it. They were as powerless. Then came a body which should have been able to say with Cæsar, 'I came, I saw, I conquered,' the Wesleyan Methodists. Even they, with all their power and vigour, with all their zeal, found this field unworkable, and they abandoned it in despair. Last, not least, appeared their friends the Primitives. What a forlorn hope! Nevertheless, one of the Primitive Methodists, full of faith, full of zeal, burning with ardour like an angel from heaven, came down on the place. He called a meeting for worship on the sabbath. There were about two thousand of the population. He appointed the meeting, appointed the hour, was there, and out of two thousand of the population there were only fifteen persons present. Well: he preached them a most rousing sermon, and closed by calling to their

recollection the day of judgment was coming upon the inhabitants of that wretched heathen village, who would have to stand at the bar of God, and there would no doubt be witnesses there against them for their carelessness, infidelity, and practical heathenism; and that, should there be such witnesses, and he could help in doing away with them, he would do so. Says he, 'This very pulpit will be a witness against you; bring me an axe!' The people were amazed when he called for an axe; and they were more astonished when, having got the axe, he smashed the pulpit all to atoms! 'Now,' said the preacher, 'one witness is gone.' He then announced that he would preach on the succeeding sabbath, and that they would have one more offer of salvation before their doom would sound. Next sabbath day came. By this time the news of the pulpit being smashed with the axe had gone some way down into the coal-pits around; and then when he came next Lord's-day, there were not fifteen, but one hundred people in the chapel. This was hopeful. Nevertheless, he preached with more power, and zeal, and fire, and fervour than ever; and looking round on the benches, he said, 'These empty benches will be witnesses against you; bring me an axe!' To the astonishment of his hearers, the preacher proceeded and once more demolished the empty benches! and announced that for the third and last time he would preach on the succeeding sabbath, and offer them mercy, and if they rejected it, it was at their own peril. The third sabbath came, but the news of this strange minister had gone down to the very bottom of the darkest coal-pit, and when he came next Lord's-day, there was not a chapel in the village to hold the people who were anxious to hear him. He addressed them in the open fields, and there were thousands of persons present; and from that day to this that village had been looked on as a garden of the Lord. He (Dr. Guthrie) came home fresh from England with the story. He told it to Dr. Duff, the

great Indian missionary, and said to him, 'What do you think of that?' 'Ah,' replied Dr. Duff, 'that's preaching; the preaching that is the right preaching is the thing that tells upon the people whom you have to address.'

There were many people in this world whom one style of preaching suited, and there were other people whom that style of preaching did not suit at all. If a person went into a carpenter's shop he did not find all the tools of the same kind and character. Some were straight and some were crooked, some were as sharp as a razor and some were as blunt as a beetle, some were smooth and some were rugged; and if it were proposed to the carpenter that he should just have all one kind of tools, the carpenter would shake his head and say, 'That won't do for me, I have all kinds of work, and I must have all kinds of tools to do it with.' He did not say that he preached like the Primitive Methodists, though he sometimes wished he could. The Primitive Methodists had a peculiar style of preaching, and there was occasion for it. There were people to whom it was necessary to preach as the prophets of old preached. Some people took offence at the Primitive Methodists for their peculiar style of preaching. They preached by action. But pray what did the prophet of old do? He took his hair, and divided it into three parts, and cut one part with a knife, and another part he burned,

and another part he flung to the winds of heaven. The prophet in that case preached by action. He (Dr. Guthrie) did not care how a man preached, if he made a lodgment for the truth and a lodgment for the love of Christ. The Primitive Methodists, by their striking, telling, peculiar style of preaching—preaching, perhaps, that would not suit St. John's congregation, nor his friend Mr. Watson's—but preaching admirably adapted for the people of England whom they had been called to labour among—preaching by action. And the result was that the Primitive Methodists had told on a class of people that no other body could tell on, and by their exertions thousands upon thousands of souls had been won to Christ. He would like to know what would have been going on in Lancashire, where people were starving, where men did not know where to turn for bread for their starving families, if they had not heard of religion. It was not the power of the bayonet, it was not the power of the police, it was the power of the Bible which had taught them that patience and forbearance which had so much characterised their conduct of late. He said, therefore, that to the Methodist body in England, in all its many sections, they owed at this time the marvellous spectacle and magnanimous patience that these operatives of England were at present exhibiting before the world."

Narratives and Anecdotes.

ENGLAND'S FIRST STUART KING.

THE accession of James to the English throne was undisputed.* There were no competitors to excite alarm in his pathway. The claims of all who had

disturbed the minds of his predecessors now centred in him. His proclamation, by Cecil and the Council, was immediate. The information reached the Scottish king in his capital. He was transported at the tidings. No possessor of the English throne had greater power or wider dominion than the founder of the House of Stuart. The three kingdoms bowed to his authority, and he felt that he had within his reach the means he had long coveted, of gratifying his ambition, and indulging those visions of

* James was born in the Castle of Edinburgh, 1566. Of the mode of his baptism there can be no doubt. "At convenient time you are to present her the font of gold, which we send with you. You may pleasantly say that it was made as soon as we heard of the prince's birth, and then it was big enough for him; but now he, being grown, is too big for it. Therefore it may be better used for the next child, provided that it be christened before it outgrow the font."—Keith, p. 337. Turner, vol. iv., p. 86 (Note).

royal magnificence which had long been floating before him. His journey to the metropolis of his new dominion was by easy stages, and it was quite an ovation. He was marching to "the land of promise," and everywhere the greetings of his people were hearty and loud. Addressing his first parliament, he thus alludes to it:—"Shall I ever, nay, can I ever be able, or rather so unable in memory as to forget your unexpected readiness and alacrity, your ever memorable resolution, and your most wonderful conjunction and harmony of your hearts, in declaring and embracing me as your undoubted and lawful king and governor? Or shall it ever be blotted out of my mind how, at my first entry into this kingdom, the people of all sorts rid and ran, nay, rather flew to meet me;—their eyes flaming nothing but sparkles of affection, their mouths and tongues uttering nothing but sounds of joy; their hands, feet, and all the rest of their members, in their gestures, discovering a passionate longing and earnestness to meet and embrace their new sovereign?"

The hopes and fears of the great religious parties gathered around the new chief of the nation. There were grounds on which all were warranted to expect the favour of the monarch. Romanists recalled the devotedness and suffering of his mother for the old faith, and the sympathy which the Scottish king had, not unfrequently, manifested with it; and though, probably, despairing of the restoration of their church to its former supremacy and glory, yet they very naturally expected a modification of the sharp laws under which they had suffered during the former reign.

The Nonconformists, and even the Separatists, on the other hand, were sanguine that not only would their claims be heard by a sympathizing judge, but that large and important concessions would be made to their just and Scriptural demands. The ground on which these hopes were based was broad and solid. The discipline of Geneva had been enthroned in the northern kingdom, by the successful efforts of Knox and his brethren. James had been nurtured in it. All his public acts were associated with it. The English Episcopate,

and the constitution of the church, had been condemned by him in the severest language, and on his own kirk he had lavished the warmest expressions of affection. They had not forgotten, that "with head uncovered and hands uplifted to heaven, he had protested that their Presbyterian Church was the purest in the world; that the English service was but an evil said mass in English; and that except the adoration of the host, it wanted nothing of the mass itself." The church had more reason for alarm. Hope and fear would mingle in the minds of the prelates at the prospect of the change which the growing infirmities of Elizabeth assured them could not be distant. The succession of a Presbyterian monarch to a queen devoted to the most splendid Episcopacy in the world, was an event which might be disastrous. But wise men saw the destinies of the church at this crisis, though not invested with spiritual power. Another religious revolution would be fearful. The contending elements were more varied and powerful now than before, and there was no master mind to grasp and control them. The sympathies of the leading statesmen at this time, from many causes, would be in favour of the hierarchy. Whitgift, too, was alert. His emissaries had visited the monarch. Of the devotedness of the prelates to his interest he was fully assured; and if the royal word was of any worth, their fears were allayed by the assurance of James, that without their counsel and consent he would make no alteration in the ecclesiastical condition of the kingdom. The bishops had promised him an obsequiousness to which he had been little accustomed, and a zeal to enhance his prerogative which they afterwards too well displayed.

Old Thomas Fuller, in his quaint, but racy style, thus describes the conflict:—"And now it is strange with what assiduity and diligence the two potent parties, the defenders of Episcopacy and Presbytery, with equal hopes of success, made (besides particular and private addresses) public and visible application to King James I.; the first to continue, the latter to restore, or rather to set up their government. So that whilst each side was

jealous his rival should get the start by early stirring, and rise first in the king's favour, such was their vigilance that neither may seem to go to bed; incessantly diligent, both before and since the queen's death, in despatching posts and messages into Scotland, to advance their several designs."

Such was the condition of religious parties when the first of the Stuarts came to take possession of his long-coveted crown. The character of James presents us with a singular mixture of contraries. A glance at it is requisite to our design. The present has reversed the decisions of the past. "The Solomon of his age" is now regarded as only, in the language of a contemporary, "the wisest fool in Christendom." Extremes seem to have centred in him. With the loftiest pretensions to political wisdom, his simplicity was extreme. Boasting of his unbounded authority, he was governed by a succession of the most unprincipled and worthless men. With a style of the most imposing regality there were associated vices of the lowest and most degrading kind. Grave at times, yet volatile; impetuous, yet patient; studious, yet frivolous;—in a word, so varied and changing as to justify the conflicting opinions which the pen of history has recorded both of the man and the king. His duplicity was unbounded. "Early trained to dissimulation, by the time he was sixteen his mastery in this despicable art was entire. No motive had power to influence him which did not touch his personal gratification or selfish interest. Lost to all filial affection, the sufferings of his misguided and unfortunate mother were lost upon him." Of the extent to which this despicable vice was cultivated by James, we can have no more striking instance than his treatment of his all-powerful favourite, upon whose worthless head he had showered the highest honours:—"The Earl of Somerset never parted from him (James) with more seeming affection than at this time, when he knew Somerset should never see him more. . . . The Earl, when he kissed his hand, the king hung about his neck, slubbering his cheeks, saying, 'For God's sake, when shall I see thee again? On my soul, I shall neither eat nor sleep until you come

again.' The Earl told him on Monday (this being on Friday). 'For God's sake let me,' said the king; 'shall I—shall I?' then lolled about his neck. 'Then, for God's sake, give thy lady this kiss for me.' The Earl had scarcely entered his coach before the monarch said, 'I shall never see his face more.'" His extravagance was boundless. "Already," says Cecil, "our sovereign spends £100,000 yearly in his house, which was wont to be but £50,000. Coming from a country where money was scarce, he had no conception of its value, and he squandered away the treasure of the kingdom with the most lavish hands on many of his needy countrymen who followed him, and the worthless favourites who ruled him according to their will. "Such were the crowds that followed his majesty of the former, that the Privy Council issued orders to prevent the emigration of his northern subjects to the newly-acquired English Goshen." His wants were always great, and his recklessness often brought him into collision with his Commons, and led him to the adoption of means for raising of money which laid the foundation of the ruin of his son, and the disasters which more or less marked his family. Bribery was shameless, and the sale of all offices was notorious.

At an early period the Puritans laid their claims before the Presbyterian monarch. Their grievances were embodied in a petition. It was called the Millionary one, from the number of subscribers to it. Their demands were moderate. At no time could they have been conceded with a better grace.

Policy demanded that some regard should be paid to their modest request. A conference was proposed. Some of the most eminent of the nonconforming clergy should meet with the bishops, and in a christian and fraternal spirit confer, under the presidency of the king, on the various points in dispute. Hampton Court was selected as the place for this celebrated ecclesiastical gathering. The project was suited to the tastes of the king. It would give the royal theologian, who had been trained in all the dialectics of the schools in his northern states, an opportunity of exhibiting his skill in the discussion; whilst his fairness, in trying to hold the balance between

the contending parties, and to bring them into a more fraternal union, would be manifest to his people. But it was one of the first pieces of kingcraft with which he sought to betray and impose on his people. A more glaring and shameful piece of hypocrisy was never practised in the worst days of Romish tyranny. Four Puritans and eighteen churchmen, with the king at their head, met on the 14th of January, 1603. The archbishops of both provinces, eight bishops, seven deans, and two others formed the clerical party. On the other side were Dr. Reynolds, Dr. Sparkes, Mr. Knewstubs, and Mr. Chaderton. Everything, after the first day's proceedings, was a mere sham. Practically, the monarch and his ecclesiastical staff had settled the matter before the representatives of the dissenting brethren had uttered a word in conference. "During the first day," says a candid writer, "the Puritans were not present, being expressly excluded by his majesty's commands. Yet in their absence the questions were discussed, and, in fact, decided, on which they were most anxious to obtain a hearing. The king opened the proceedings with a speech, in which he expressed his satisfaction that he was in the presence of grave, learned, and reverend men; not as before, elsewhere, a king without state, without honour; where beardless boys braved him to his face. He said he was averse to any innovations; at the same time, should anything be found to need redress, he wished it to be done, though as quietly as possible, and without any visible alteration; a remark which he several times repeated; and on this account he had called in the bishops by themselves." Over three days this farce was extended. The arguments of the Puritans were heard only with contempt and insolence. Truth was with them, but the union of royal and episcopal interest triumphed over them for a season. We give one sample of the way in which the royal theologian dealt with questions which were shaking the church to its centre. Dr. Reynolds had been pleading for the restoration of the prophesyings, as Grindal and other dignitaries of the church had recommended. For the benefit of the church, and the more efficient discharge of clerical duty, he

also advocated provincial synods, under the presidency of the bishops. "The king," says Bishop Barlow, "was stirred at this; yet, which was admirable in him, without passion or show, thinking that they aimed at a Scotch Presbytery, which he said agreed with monarchy as God and the devil. 'Then Jack and Tom, and Will and Dick, shall meet, and, at their pleasure, censure me and my Council, and all our proceedings: then Will shall stand up and say, "It must be thus;" then Dick shall reply, and say, "Nay, marry, but we will have it thus." Looking at Dr. Reynolds, the royal hypocrite said, "Well, doctor, have you anything else to say?" Dr. Reynolds. "No more, if it please your majesty."—*The King.* "If this be all your party hath to say, I will make them conform themselves, or else I will harry them out of the land, or else do worse." "The jeers and pleasantries of Jeffries, on the judgment seat, were scarcely more unfeeling." From the character of the monarch, as already delineated, our readers will feel no surprise at his treatment of these Christian men. But what shall we say of the bishops? They were the anointed of the Lord; the successors of apostolic men; yet the profound learning of Reynolds, the holy character of his colleagues, the moral worth and transparent sincerity of their and the doctor's motives ought to have called forth manifestations of the most exalted tenderness and sympathy. But littleness, under the mask of lofty pretensions, in the flush of triumph, never feels thus. His Grace of Canterbury, in the fulness of his joy, exclaimed, "that undoubtedly, his Majesty spake by the especial assistance of God's Spirit." The Bishop of London, on his knees, protested "that his heart melted within him, as, he doubted not, did the hearts of the whole company, with joy, and made haste to acknowledge to Almighty God, his singular mercy in giving us such a king, as since Christ's time the like had not been seen." So writes the episcopal historian of this celebrated conference. Well might a subsequent member of the same church, compelled by the force of truth, say, in reference to this, "that the scene that followed was one of the most humiliating upon the page of English history."

"The Puritans had been unfairly treated, browbeaten, jeered at, silenced." We will only add a sentence or two from one of the most able of modern historians, but by no means one partial to the character of the Puritans. "His measures towards the Nonconformist party had evidently been resolved upon before he summoned a few of their divines to the famous

conference at Hampton Court. In the account that we read of this meeting, we are alternately struck with wonder at the indecent and partial behaviour of the king, and at the abject baseness of the bishops, mixed, according to the custom of servile natures, with insolence towards their opponents."

Evans's Early English Baptists.

Baptisms.

FOREIGN.

JAMAICA, Salter's Hill and Maldon.—

Mr. Dendy writes:—"A year ago this district was in a state of religious excitement; the house of God on the Lord's-day, as well as on other occasions, was thronged with people, who listened with eagerness to the preaching of the glorious gospel of God's dear Son; the class-houses were thronged, and many were physically prostrated under a sense of sin. They cried to the God of Heaven for mercy; and many being directed to Jesus, as the Lamb of God which taketh away the sin of the world, believed in His name, found peace with God, and after giving evidence of having experienced a change of heart, offered themselves for christian baptism and the fellowship of the church, and have been received. The number baptized at the two stations are, at Salter's Hill, 138, and at Maldon, 85, making a total of 223, nearly as large a number has had been baptised in the nine previous years. At a time when so many have been gathered into the church, an analysis may not be uninteresting. There were eighteen married couples; of other married persons, there were thirty-seven men and thirty-one women; the partners in life of many of these were already members of the church, and others are inquirers. There were two widows, and of persons in a single state of life, fifty-one are men, and sixty-six women. Ninety-four of the number have been prostrated, leaving one hundred and twenty-nine, the larger proportion, who had not thus been visited. The advantages of education, when combined with the public services of the Sanctuary,

will be seen from the fact that one hundred and fifty-six had been in day-schools, and one hundred and forty-three were Sunday scholars. There were also fourteen Sunday-school teachers baptized. One hundred and forty-one can read the Scriptures, and fifty-five are able to write. Parental example and training have also had their influence. One hundred and forty of the new members now have, or have had, a father or mother, and in many instances both parents, who were members of a christian church. The ages of one hundred and fifty-six range from fourteen to twenty-five years, the remaining seventy-seven are above twenty-five years old. Of those baptised, there has been no occasion for the exercise of church discipline, except in two cases. During the year, including the names on the books in 1860, the number of inquirers in the two districts enrolled was nine hundred and eighty-four; of this number, two hundred and twenty-three have been baptized, and united with the church. The present number of inquirers is six hundred and forty-eight, leaving one hundred and thirteen to be accounted for. Of this number, seventeen have left the district, six have left to join other societies, and three have died, the remaining eighty-seven have been erased, some for immoral conduct, and others for neglect in attending the means of grace. Thus, it will be seen, that about one in eleven have relapsed, or, in other words, under nine per cent. of the number enrolled. It is expected that many now on the roll will ere long be prepared to follow the great example set by Jesus, and agreeably to His command, submit to the ordinance of christian baptism."

INDIA, Secry.—Mr. Ellis has baptized the brother of our native preacher Bolaram. He has had to endure much sorrow for Christ's sake, by which his sincerity has been tried. Mr. Ellis hopes to spend part of the year at Cutwa, and proposes to establish several sub-stations.

Agra.—Two soldiers were baptized, on Sabbath evening, the 20th of June, and several others are inquiring after the way of life.

Delhi.—Mr. Evans has had the pleasure of baptizing three soldiers. There are more inquirers—native and European. The theological school is doing well. The students houses are ready, and in a month or two, Mr. Evans expected to have the whole in full operation. The erection of the new chapel it was intended to commence immediately after the rains. The authorities in Delhi had forbidden preaching at the city knotwall, or police office, but on reference to Sir Robert Montgomery, the Lieutenant Governor, permission was freely given.

BAHAMAS.—At Nassau thirty-two persons were baptized on the 1st of June, and several inquirers await examination. Mr. Davey has also visited the island of Grand Bahama. He found several matters requiring attention. The island has very little cultivable soil; so that the people chiefly gain a living by fishing, and gathering sponges.

DOMESTIC.

RICKFORD, Somersetshire.—On Lord's-day, June 15, after a sermon by Mr. James Morris, Mr. S. Gunning baptized four believers in a stream of water near the chapel; and on Lord's-day, Sep. 7, after a sermon by Mr. Morris, Mr. Gunning baptized twelve believers. This was a most interesting and impressive service; a very large number of persons from the surrounding villages being present to witness the solemn ordinance. Amongst the number baptized were, from the village of Chew Magna, three youths; from Kempsnett, one male and three females; from Barrow Common, two males; from Rudgill, one female; from Rickford, one female, and a youth from the Wesleyans. There are yet several other inquirers whom we hope will soon declare themselves on the Lord's side, and follow him in his own appointed ordinance. These were all fruits of the labours of our brethren connected with the "Bristol Itinerant Society." G. D.

IRELAND, Dunfrenghy.—Mr. Livingstone reports:—"We have now a healthy little church formed, with regular services every Lord's-day. I preach at a station some two miles distant. As the landowners and Episcopal clergy are so bitterly hostile towards us, we have not been able to get even a small chapel; nevertheless, we meet comfortably in a large room in my own house. During the past year I have baptized seven, and I have good reason to hope that the Lord will soon add to us more of the saved. We are about thirty-six miles north-west of Londonderry, and about twenty miles north of Letterkenny, which is the nearest town of any importance. We are at present asking connection with the 'Baptist Irish Society'—we feel that we have a claim; our isolated position, as regards locality, and the opposition we have to encounter, are good reasons why our hands should be strengthened."

Coleraine.—Mr. Medhurst writes:—From March 20th to August 7th we have baptized twelve believers, and several others are inquiring. Our attendance on the Lord's-day at our meeting-house is just now very large. The smallness of our chapel is a sad drawback to our prosperity. We are not only overcrowded, but the heat of the place is so very oppressive, that we find it a difficulty to sit the service through. This cause prevents many from attending at all. More room for the accommodation of our audiences is now a necessity.

Belfast.—Mr. Henry states that the baptist church in this important town has for some time been in a very encouraging state. The attendance at the Hall is steadily increasing. The last three Sabbaths the attendance has been the largest they have had since the friends assembled there. Nine persons have been added to the membership during the past quarter.

Sutton, Isle of Ely.—On Sunday last (Aug. 31) six persons were baptized in the Hundred-foot river, near Mepal Bridge, by the Rev. R. G. Edwards, minister of the baptist chapel, Sutton. The Rev. Mr. Rolfe, of Earith, gave a short address at the river side, and Mr. Flavel implored the Divine blessing upon the ordinance. There was a very large gathering of persons present, and better order than was there observed could not be desired.

Stamford Mercury.

CHAPMANSLADE, near Westbury Wills.

—For some years now we have been destitute of that dew from heaven, the power and witness of the divine Spirit upon the preaching of the gospel; so that with the exception of two individuals no additions have been made by baptism for ten or eleven years. But God, who is rich in mercy, has given the spirit of prayer to his few people here, and has owned the preaching of his word. A spirit of anxious inquiry has been stirred up in the hearts of many, and the cry has been heard, "What must I do to be saved?" On sabbath morning, May 18, seven persons, two males and five females, one of the latter had been a Wesleyan, were baptized upon a profession of their faith in the Lord Jesus Christ by Mr. B. Parsons, of Warminster, after an earnest address from Matt. xxi. 28. It was indeed a lovely scene, and a most delightful day, the sun of nature shining warmly upon us, and the Sun of Righteousness shining in our souls. Several hundreds were present at the water-side, who maintained, through the service, the greatest order and quiet, and to whom many tracts were distributed. In the afternoon our friends were received into the church, when our chapel was crowded to excess. There are others we doubt not will soon also say—

"Through floods and flames if Jesus leads,
We'll follow where he goes."

We pray that these friends may walk as those who are alive from the dead both in the church and the world.

BAUGH, Westmoreland.—We enjoyed a delightful service at this place on Monday, Sep. 1, when Mr. Harvey, of Little Leigh Cottage, Cheshire, who was on a visit, had the pleasure of baptizing seven stout young men on a profession of faith in Christ. One of the number has been a town missionary in Kirkby Stephen, who became convinced that immersion was the proper mode, and believers the only fit subjects, for baptism. Three had been children of many prayers. May they all prove faithful unto death!

R. Y. F.

ONNES, near Rochdale.—Ten disciples of the Lord Jesus were baptized by Mr. Nuttall, our pastor, Aug. 10; and on Sept. 7, two more thus professed their faith in the Saviour. One of these was an aged pilgrim, seventy-five years of age; another was her son, who had been a useful deacon in an Independent church.

IPSWICH.—On the afternoon of last Lord's-day, Sep. 14, having been informed there was to be a baptizing in our river, and never having witnessed the performance of the ordinance after this primitive fashion, I was anxious to be present, and at the appointed time wended my way to the water's edge, where I found a few friends gathered together, principally "Brethren," to which body of christians the candidates belonged. One brother read a portion of scripture, and then walked down into the water and immersed five young females; after which another brother delivered a short address on the subjects and mode of baptism, and concluding with an earnest appeal to his hearers to place their entire reliance on Christ, and to consecrate their lives more fully to him and his service.

G. R. G.

Turret Green.—Our pastor, Mr. Morris, baptized five candidates on Thursday evening, Sept. 4. Of these, (there is generally a preponderance of the other sex) four were males. There was one pleasing fact in connection with this service that I should like to record, as it added much to the interesting character of the proceedings in the minds of many who witnessed the ceremony, and strikingly exemplified the truth of God's word in the fulfilment of his precious promise—"Instead of the fathers shall come up the children." Two of the young disciples who thus publicly professed Christ are the great grandchildren of the Rev. George Hall, who for thirty-six years was the honoured pastor of the church at Stoke Green, of which our church is an off-shoot. Four of the above were admitted to fellowship at the Lord's table on the following sabbath; and one, having satisfied his conscience in the performance of this important christian duty, returns to communion with the Independent church of which he is a member.

G. R. G.

WATCHET, Somerset.—After a discourse on the baptism of the Ethiopian eunuch by Philip the Evangelist, Mr. Prike had the pleasure of leading six believers "down into the water" and baptizing them, Sept. 14.

BUCKLAND ST. MARY, Somerset.—Mr. F. Brooks, our rural missionary, baptized four females on the first Lord's-day in September. We desire to be thankful to the Head of the church for such refreshing seasons.

CATSHILL, Worcestershire.—I am always pleased to see the accounts of baptisms every month in the *Reporter*. Our pastor, Mr. Nokes, led four candidates down into the water and buried them with Christ in baptism, May 25. Then we saw the man of gray hairs blossoming for the grave, and the ruddy youth of sixteen, constrained by the love of Jesus to come forward and give themselves to the Lord and then to his people according to his will.—Again, on August 24, our pastor led three more down into the water and baptized them into the sacred names. One of these was the husband of one who was baptized in May. Another was an aged friend of threescore years, and the other a youth of fourteen. May they all be faithful. W. W.

LONDON, Praed Street, Puddington.—After a suitable discourse by Mr. R. J. Pike, of Grantham, on Wednesday evening, Aug. 27, Mr. Clifford, the pastor, baptized fifteen believers in the Lord Jesus. These were chiefly young persons. We hear that our friends here are making vigorous efforts for the erection of a new and much larger place of worship. At present they are not able to accommodate all who wish to attend.

MAIDSTONE, Bethel.—Our pastor, Mr. D. Crambrook, had the pleasure of baptizing two candidates on the last sabbath in May, and eight more on the last sabbath in August. These were of different ages from sixteen to sixty. May God preserve them all, and present them faultless before the throne of his glory with exceeding joy!

HALIFAX, North Parade.—On Lord's-day, Sep. 7, Mr. Clarke, our new minister, baptized five young females. These, with five others, were received into church fellowship in the afternoon. The congregations were good, and our prospects are encouraging. T. A. R.

WHELOCK HEATH, Cheshire.—Six believers were baptized in June. One was the youngest daughter, and another was the eldest grand-daughter of the pastor, Mr. R. Pedley.—On July 6, five others were baptized, and we have several more inquirers.

HEYWOOD, Lancashire.—We had Bicentenary Services on Aug. 24. After the evening sermon a teacher and a scholar were baptized, and although the place was crowded to excess, the greatest order and attention prevailed. W. M.

TREDEGAR, Monmouthshire. English.—We have had the following additions by baptism:—on July 27, two; Aug. 17, four; Sep. 7, one; all of whom were baptized by the pastor, Mr. Lewis.

WALES.

Milford Haven.—On two several occasions since the account given in the last number of the *Reporter*, nine persons have been baptized in the waters of this far-famed haven by Mr. S. C. Burn, of the baptist college, Bristol. The services were held in the open air, and the addresses on baptism delivered by the Rev. Thomas Burditt, M.A., baptist college, Haverfordwest. On the 10th of August the weather was rather unfavourable, yet the auditory was very large. On the 24th, the weather was all that could be desired, and the fame of the preacher as a master on this subject having spread far and wide, a great number of people came from the country to join the immense multitudes which thronged the shores and banks of this truly primitive baptistry. It is difficult to conceive of such a concourse of people conducting themselves with more decorum, or showing, by their attention, more serious interest in the subject. God be praised for all his goodness! J. W.

Llanvihangel, near Monmouth.—On July 27, after an impressive discourse, which was listened to with marked attention by friends of all denominations, our respected pastor, Mr. Rosser, immersed three persons. Since the settlement of Mr. R. among us, our little chapel is filled with attentive hearers. This is a neighbourhood where ignorance and superstition prevail to a serious extent; and to disobey the dictum of the parson is considered by many as a great crime. W. C.

Denbigh.—Mr. Robert Prichard, the minister, immersed three females on a profession of faith in Christ Jesus, Sep. 7. It is some time since we had a baptism here. We trust that this is but the commencement of better days, and that we shall now see many turning to the Lord. J. S. H. E.

Franksbridge, Radnorshire.—We have had several baptismal services here this year; the last on August 31, when three friends thus put on Christ. Mr. Havard, our pastor, baptized them. One, who was more than eighty years of age, had been a "Churchman." T. R.

Llanthony, near Abergavenny.—On Aug. 17, after an argumentative discourse on the mode and subjects of baptism, Mr. George baptized five persons. Two of these were man and wife; two others were a brother and sister, who

had been brought up in strict accordance with the tenets of the Established Church, but having read the Scriptures on the subject of baptism, they determined to give themselves to God, and joined the church in this place. W. C.

Baptism Facts and Anecdotes.

THE DELAYED BAPTISM.—A young man, named Henry T., from England, was converted in Dartmouth, Massachusetts. Before his conversion, he was a very intemperate, profane, abandoned youth. His exercises in conversion were marked and clear; and he soon made application for admission into the church. But it fared worse with him than with Saul when he came to Damascus: christians were not only afraid of him, but they thought he had better wait a month, till the next church meeting. They were inclined to think he would turn back to his cups. But he manifested a christian spirit, and determined not to forsake his brethren, or neglect any of the public or private duties of religion. The next meeting came, and Henry, full of hope, presented himself for admission again. The confidence of the brethren in the genuineness of his change was decidedly increased by his conduct during the month; but owing to his former habits, some of the brethren hesitated about having him baptized, and they put him off another month. He said he felt anxious to be soon baptized, for he said he might die without receiving the ordinance; still he would patiently submit to the church's decision, and persevere

in doing his duty. And he did; he was a regular attendant at public worship, and conference, and prayer meetings; and in the latter he took a regular and active part. Indeed he often told how much he loved his brethren—even those who were so suspicious of him. Another month passed, and another application was made. His conduct had been so exemplary as to secure the confidence of the minister, and all the members of the church in his steadfastness, but that of one of the deacons. He alone objected. When Henry was told he must wait one month longer, he was deeply grieved; "but," said he, "if you never receive me, I shall love you still!" This he said as he went out, and closed the door. "That is too much for me," said the deacon; "call him back." He was called back, received a unanimous vote, and was baptized and united with the church. By pursuing such a course, by overcoming the temptation to quit the church, he had gained the confidence of the church, and confidence in himself; and a candidate is rarely found more happy than he was, when baptized and received into the fellowship of the saints. He proved to be a happy and steadfast christian. *From America.*

Sabbath Schools and Education.

FAMILY EDUCATION IN ITALY.

In all classes, and among both sexes, there exists in Italy, as in all Catholic countries, a want whose magnitude we are apt to calculate solely on its theological side, to the oblivion of its general educational bearings. In England and Scotland, every man, woman, and child, who can read at all, has read more or less of the greatest book of the world.

The whole literature of the most religious and deep-hearted race of antiquity, of the most sublimely poetic of eastern nations, lies between the brown lids of the little familiar Bibles each Sunday-school child manages to buy for himself, with a few hoarded sixpences; and, whatever may be the mistakes popularly connected with it, as regards theology, the result as regards the intellectual life and

poetic feelings of the whole mass of our nation is, doubtless, beneficial beyond estimation. Suppose that the Bible were taken out of England, and theology taught solely as in Italy by the clergy, *vis à vis*, and in catechisms and wretched compendiums in modern phraseology. Can we imagine the tomes of Eastern and Western classics, which would suffice in any way to replace it as a vehicle of popular instruction? A people whose mental food for ages has been such meat and wine as Job, and the Psalms, and the Parables, and the Pauline Epistles, must needs be in a very different state of constitution from one which has fed on the poor milk and water legends of the Madonna, and Lives of the Saints, and all the spiritual pap and sugar-candy of Romanism.

Again. Both men and women in Italy are inconceivably depressed in mental rank by the embargo which has lain for ages on all social discussions of either religion or politics. It is actually a precept of the Church, that matters of theology and divinity ought never to be talked of between laymen. As a priest, preaching this very winter in Rome, explained it, "We of the clergy have spent years in such studies, under the best instruction, and yet we can hardly venture to speak about them, from the imminent danger of expressing ourselves in some heterodox manner on one point or another. How, then, is it to be permitted that unlearned laymen, or, above all things, that women should dare to open their mouths on religious subjects?" All that immense range of topics, then, which pertains to our relation to God or conception of His nature, our deepest feelings in this world, and our hopes hereafter, are "barred and banned, forbidden fare" to the Italian. If we could imagine such a precept thoroughly carried out, the result would be the most deplorable thing in the world. I cannot believe that it is so in truth; but yet it is certain that habitual silence on matters of religion is cultivated, and that the priest alone is instructor and confidant. Doubtless the marked *objectivity* of the Italian character, the absence of reflection and self-consciousness, renders it easier for them than it would be for a northern race to obey this sacerdotal order of silence. Even the good ones among them probably *think* little even if they *feel* much. But yet some expansion of heart

must often be needed, and then how inexpressibly injurious must be a principle which in the name of religion would close their lips to the expression of religious thought? The fire may kindle, but it is a sin to speak with the tongue. Thus, then, a man may rightly admire the wonders of creation, may cast his eyes over all this glorious beauty of Italian earth, and seas, and skies; but, when the thought comes to him of the God who made it, he must not turn to wife or friend and speak of that God. He may rightly addlet himself to natural science, and pursue the chain as far as he may through its lower links, but never may he trace it upward, and bind it to the eternal throne. In other words, he may speak of *facts*; but of all which raises facts into *truths*, which gives them their background of meaning, which makes the heavens declare the glory of God, and the whole earth show His praise, he must for ever be silent. Husband and wife, mother and child, brother and sister, may go through life's dark places side by side, but never may they talk by the way of Him who is guiding them. Never in the overflowings of joy may they speak of their loving Father freely, with the confidence of His happy children. The struggles of penitence, of aspiration, of anxious doubt, and trembling faith, all these are hidden for ever from the eyes which look on them with that human love which is the ray to tell us of the brightness of the love Divine. No wonder, then, is it; that while all the deep channels of spiritual sympathy are closed, and the words which might convey it whispered only in the dull ear of a confessor, no wonder is it if the ties of natural affections be slackened, if family relations lose their sanctity amid the struggles of life, and finally fall altogether in the last supreme moment, and the poor dying husband, wife, parent, brother, child, is left to pass away with no ministrations save those of the priest; no loving breast on which to rest the drooping head, no gentle hand to wipe the death-dew from the brow, no beloved voice to whisper of God's strength in our weakness, no—

"Tender farewell on the shore
Of this rude world."

Never, I believe, would Italians desert the dying (as they habitually do, even where there is no possibility of contagion), if religious sympathies were per-

mitted to be to them what they are to us—the undertone of the harmony of this life, and the prophecy of an immortal friendship in the world of souls. The priest has come in thrusting himself between every relation, between husband and wife, between mother and child, between each soul and its Father in heaven. It is not the husband who leads the prayers of his family; it is not the mother who teaches her daughter the lessons of faith and love; it is not the friend who “takes sweet counsel” on sacred things—but always the priest, always the priest! No marvel, then, is

it, that, at the last awful hour, the cord of human love, unstrengthened by its golden strand of holiest sympathies, snaps rudely in twain, and to the priest it is left to stand alone by the dying bed, and touch with *oleo santo* the stiffening limbs, and read his Latin invocations, which the dull ear of the death-stricken never so much as hears, and which seem rather to be incantations to unseen powers of evil than prayers to the everlasting Father, who is opening wide His arms to bring home the soul of His child.

Macmillan's Magazine.

Religious Tracts.

TRACTS IN INDIA.

THE Rev. W. Tracey, of Madura, records the following:—Two persons in a remote part of the district have, by the reading of tracts, been led to renounce idolatry, and come out openly as christians. A man of the Naik caste was so much interested in several tracts he had received, that he was in the constant habit of reading them to all who came to him. In another village, a Chetty who had read the “Blind Way,” and other tracts, had become disgusted with heathenism, and is in the habit of spending one or two hours every evening in reading tracts and portions of Scripture. Amidst a good deal of abuse and ill-treatment, he had persevered for five or six months in this course. He has thrown away his sacred cord, and is walking consistently as a christian.

Another young man of the Naik caste, very intelligent, but quite depraved in his habits, had been led by reading “The Test of Hinduism,” “The Blind Way,” and other tracts, to forsake his evil ways; he has removed the external marks and the practices of idolatry, and speaks openly in favour of christianity, but he has not yet become connected with a christian congregation.

I will mention but another instance—this man is of the Chuckler caste, but of unusual intelligence, and of great influence in his caste in all this part of the country, and notwithstanding his being of so low a caste, was often employed by higher castes as an umpire in their dis-

putes. He has been a most devoted and active heathen, and has greatly persecuted his own son, who is a christian. This man, during a period of sickness, read and became much interested in “The Sweet Savours of Divine Truth,” and, being something of a poet, turned it into Tamil verse; this occupation was blessed to him; he became convinced of the truth, and with characteristic energy has renounced his idols, and professed his faith in Christ.

The Rev. E. Sargent, of Tinnevely, gives the following instance of awakening under the influence of the tract, entitled, “The Test of Hinduism.”—In one of our chief towns here, is a man of respectability and property, who some time ago received a copy of “The Test of Hinduism;” having read the first part, he lost no time in inquiring for and obtaining the second and third parts, and so convinced has he been of the folly of idolatry, that he has given up attendance at the heathen festivals and ceremonies. He professes his belief in christianity as the only true religion, but is unable to give up caste and heathen connexions by becoming a baptized christian. This man seems to have gone farther than any other man I have met with in giving up heathenism, and yet stopping short of an open profession of the gospel. Last month when, owing to want of funds, I sent round a book for subscriptions among our native christians, he sent five rupees for mission expenses.



NEW BICENTENARY CHAPEL, LINCOLN.

Intelligence.

BAPTIST.

LINCOLN, Bicentenary Chapel.—Lincolnshire holds a prominent position in the early history of English Dissent from State Religious Establishments. Among the Separatists of the reign of Elizabeth were John Smyth, a clergyman of Gainsborough, and John Robinson, of the same neighbourhood. Driven from England, they found refuge in Holland, and the latter became the father of the Independents, the former of the General Baptists. Lincolnshire was also the principal scene of the labours and sufferings of Thomas Grantham, author of "Primitive Christianity," and Messenger of the General Baptist churches. While preaching at Boston, he was rudely seized and lodged in Lincoln Castle, where he remained a prisoner during the whole of the memorable year 1663; and where he wrote a poetic "Dialogue between the Jail and the Cathedral." The General Baptist church at Lincoln is supposed to have been formed about the year 1651; and having survived during some of the momentous periods of our ecclesiastical history, it is exceedingly gratifying to find it in this memorable Bicentenary year renewing its youth like the eagle, and giving promise of a long career of increasing vigour and prosperity. The chapel was erected in 1701, and has long been in a dilapidated state—unfit for worship, and incapable of repair. It is hidden from public view by two old tenements, which form a part of the trust property. The premises are situated in St. Benedict's Square, on the side parallel with High Street, the chief thoroughfare of the city. It is proposed to clear away the whole of the old buildings, and erect a new chapel on the frontage line of the above-mentioned side of the square: it will thus be a conspicuous object from the street, and at a sufficient distance to escape all disturbance by conveyances.

The friends say—we quote their circular—"Our present position and prospects are sufficient to justify this effort. Convinced of the impossibility of gathering a congregation in the old meeting-house, upwards of two years ago we engaged an upper room in the Corn Exchange. In a few months we found it necessary to remove into the large hall below, where we now meet, with a steadily improving audience. We have also a promising sabbath school, which is conducted, though at some inconvenience, in

the old place of worship. The new chapel is to be capable of seating five hundred hearers, without galleries; sufficiently elevated to admit of a dry and well-lighted vestry and school-rooms beneath. An eminent architect, a relative of a former minister of this church, several of whose relatives are also with us, has kindly engaged to render his valuable professional aid. Our design is to proceed as economically as possible. The trustees of the property have £100 in hand, which will be added to the building fund; and we, though comparatively few, and not rich, engage to raise £300 more. The importance of the undertaking cannot admit of a doubt. The field is ample. Lincoln contains 22,000 inhabitants, and is now an improving city, its railways and extensive agricultural implement manufactories having added a large number of skilled artisans to its population. One weighty reason also inducing us to make this effort to secure a place of our own as early as possible, is found in the fact, that the hire of the large hall absorbs the greater portion of our funds. When our purpose is accomplished, we shall then be in a better position for contributing to the support of a regular minister."

This is, what we may with propriety call, an extraordinary case, and we indulge the hope that it will be liberally countenanced by the religious public. We are acquainted with all the circumstances, and can give it our hearty commendation. The church is united and active, and have a sabbath and infant school in the old chapel. Mr. John Penney, Broadgate, Lincoln, is the Secretary.

At the Annual Meeting of the General Baptists at Halifax, in June last, it was resolved: "That we cordially recommend the proposal of the friends at Lincoln to build a Bicentenary chapel to the generous support of the Connexion."

BRADFORD, Yorkshire, Infirmary Street.—We rejoice to hear that the friends at this place are vigorously engaged in the reduction of the heavy debt on their chapel property. After sermons on Aug. 17th, by the pastor, Mr. Bevers, Mr. Dowson, and Mr. Charles Rhodes, £67 14s. 3d. were collected; which with £300, contributed since the commencement of the year, has been appropriated to this purpose. "We are helping ourselves," says one of the friends, "and we hope God will help us."

NEWTOWN, Pembrokeshire.—The neat new chapel in this place was opened for Divine worship on Sunday, the 3rd of August. The congregation being too large for the building to hold, services were held in the open air in the extensive burying-ground adjoining the chapel. Services have been held in private houses in this neighbourhood by the baptists occasionally for more than a century. A Sunday-school was established five years ago, which still continues to flourish. The site for the building was cheerfully and liberally given by W. and T. Price, Esqrs., of Newtown, on a lease for the term for 999 years, for the nominal yearly rent of one shilling. At the close of the services Mr. Thomas thankfully announced that the chapel was free from debt. This is the second chapel erected by Mr. Thomas, nearly all at his own expense, since he has been in this neighbourhood.

BIRMINGHAM, Bond Street Chapel.—We have much pleasure in stating that on Monday, August 25th, a highly interesting tea-meeting was held in the large school-room connected with the above place, the object of the meeting being to raise funds towards paying for the painting and cleaning of the chapel, which has recently been done. The provisions were gratuitously given by the ladies of the congregation, and about two hundred and thirty persons sat down. After tea a public meeting was held in the chapel, when the mayor of the town, H. Manton, Esq., occupied the chair, and interesting addresses were delivered. We are pleased to add that since the Rev. John Davies has been in Birmingham, the cause at Bond Street has greatly increased.

BAPTIST COLLEGE, PONTPOOL.—The session of this institution has opened with the large number of thirty-seven theological students. All the young men who finished their course of study last year are settled as pastors of churches in England or Wales, and the calls for pastors are still numerous and urgent. There are also about twenty applications for admission which cannot be attended to for want of funds. The ordinary income of the society is not equal to the support of the present number of students; but the committee, unwilling to restrict their operations, earnestly look to the christian public for pecuniary aid.

LLANWRYD, Breconshire.—This place is celebrated for its waters; and hundreds of visitors flock annually to the place; but until now the baptists have had no chapel there. Through the praiseworthy efforts of Mr. Jones, Dolcoed, a beautiful chapel, called Zion, has been erected. It is built in the octagonal form, and it will seat about two hundred and fifty persons.

The cost amounted to £326 18s. 7d. £74 was subscribed previous to the day of opening, and £53 1s. were collected during the services. Mr. and Mrs. Thomas, of Swansea, have presented the church with a communion service consisting of two beautiful silver cups, with two plates. The new cause begins hopefully. The name of the minister is Mr. David Mathias—he has the care of Pantyeelyn and Salim also.

TWICKENHAM.—An effort is being made to remove the debt from the baptist chapel. Fifteen months ago it seemed that the chapel must be closed, and the Catholics were anxious to purchase it. In the meantime a congregation has been gathered, a church formed, and, by repeated additions, doubled in number since it was formed. The friends are now anxious to get rid of the debt, and to secure the chapel for the denomination, and the purposes for which it was built. The new minister, Mr. W. Freeman, has worked for twelve months with much success.

CHILWELL COLLEGE.—General Baptists.—The session was opened on Tuesday, Sep. 9, when many friends assembled. After tea and coffee, John Heard, Esq., took the chair, and the students were addressed by the Revs. J. Matheson, B.A., and J. Martin, B.A., of Nottingham; and J. Stevenson, M.A., of Derby. The proceedings were full of interest, and afforded much satisfaction to the friends of the Institution.

PARK END, Forest of Dean.—A new baptist chapel was opened at this place on Monday, Sep. 1. A large number of friends took tea together between the services. The neat little chapel was crowded with attentive congregations, and the proceedings of the day were altogether of a most satisfactory character.

CHELTEMHAM, Cambray Chapel.—The Rev. James Smith has resigned the pastorate of the church meeting in the above place, in consequence of the severe bodily affliction from which he has been for some time suffering.

RECENT RECOGNITIONS.—Mr. M. Hudson, at Portland Street, Southampton, Aug. 6.—Mr. J. E. Giles, at Clapham Common, Aug. 12.—Mr. B. D. Thomas, of Haverfordwest College, at the Tabernacle, Neath, Aug. 18.—Mr. C. F. Vernon, late of Thaxted, at Coleham, Shrewsbury, Aug. 12.—Mr. J. Williams, B.A., at Narbeth, Aug. 26.

REMOVALS.—Mr. Robert Lloyd, of Bethlehem, Pembrokeshire, to Castle Town, Monmouthshire.—Mr. W. M. Anderson, late of Hawick, to Ilkeston.—Mr. J. W. Maurice, of Haverfordwest College, to Caio, Carmarthenshire.—Mr. J. O. Griffiths, of Haverfordwest College, to Llandilo, Carmarthenshire.

MISSIONARY.

AFRICA.—A Wesleyan missionary, Mr. W. West, thus describes a scene in Ashantee:—"We were conducted to a large unfinished building, which stood on a slight elevation; and, chairs being placed for us, we took our seats in front of it, to await the approach of his Majesty and nobles, to return the compliment we had just paid to them. As soon as we were seated, ten pots (about twenty gallons) of palm wine were brought from the King, of which our men were glad to partake. The chiefs we had passed in the market place then began to appear, preceded and followed by their numerous retainers, accompanied by drums, and horns, and hollow pieces of iron, struck by a bolt or piece of hard wood. I observed that nearly all the large drums were ornamented with a human skull, and bones, and covered with human blood. The chiefs were nearly all carried in baskets, on the heads of men; while large gaudy umbrellas were jerked up and down over them. When the chief arrived within thirty or forty yards of us, he descended from his basket, and walked up to us, generally shaking hands, though one or two merely waved the right hand as they passed. Some two or three of the principal chiefs approached us dancing, danced for some time in front of us, and then went dancing away, while gold-handled swords, elephants' tails, and large fans were waved about in all directions. With only one exception, they wore a profusion of golden ornaments, as did also many of their attendants. But the most imposing part of the scene was when the King passed by. He appeared as if determined to exhibit all his finery; for, besides the crowd of court criers, linguists, drummers, sword bearers, and bearers of elephants' tails, there were men carrying his chairs and stools, some of them richly ornamented with plates of gold and silver, and others studded all over with the same costly metals, and all having either golden or silver bells attached. Then followed men with long golden tobacco pipes, and others with the royal sandals, with various other rich and costly articles. There were evidences of cruelty, as well as of wealth, displayed on the occasion. Several young men, for instance, who, for petty offences, had had their lips cut off close up to the nose, and, in some cases, quite down to the chin, giving them a most ghastly appearance. Others were there who had lost their ears. The death-drum, too, was there, and troops of executioners, grim, savage-looking fellows, who seemed as if they had been made for the purpose. As

soon as the King descended from his basket he commenced dancing, which he continued until within a few paces of us. We stood uncovered as he approached. He came first to Mr. Anuah, who stood at my left hand, shook him heartily by the hand, and uttered a few words of welcome. He then took me by the hand, and recommenced dancing, which he continued for two or three minutes, still keeping hold of my hand. The scene just then was indeed an extraordinary one. He is a fine hale old man, somewhat more than sixty years of age. He was dressed in a beautiful, elaborately-wrought country cloth, and was literally laden with gold, his head, neck, arms, wrists, fingers, legs, ankles, and feet all profusely ornamented with studs, chains, bracelets, anklets, rings, &c., in great variety. Crowding near him were scores of men bearing massive gold-handled swords, to which were attached, hanging by a piece of native string, large golden ornaments in the shape of birds, beasts, fishes, fruit, barrels, human heads, vases, &c., some of them weighing at least three or four pounds. These they held above their heads, as they imitated the movements of the King. Mixed up with them were bearers of elephants' tails, and a number of men with large oblong shields, and others holding immense umbrellas of variegated satin; and as the King danced, the whole mass kept in motion, while his executioners vociferated his strong names, and the horns gave out their loudest tones, and the drums were beaten with redoubled energy, and the thousands of spectators shouted applause; all contributing to make up a scene which, once witnessed, can never be forgotten. Having shaken Mr. Gharvey's hand, his Majesty retired dancing, amid the shouts of the admiring multitude. Their mode of dancing is so odd, they writhe and twist themselves about in so strange a manner, that it was with difficulty that I was kept from laughing in the King's face. Several chiefs, with their attendants, had yet to pass in procession before us; and it was not until half-past five o'clock that the ceremony was over. We had taken our seats at twenty minutes to three, and in five minutes after the first part of the procession was seen approaching us; so that nearly three hours were taken up by this extraordinary pageant. It would be difficult to say how many there were present on the occasion. I speak within bounds when I say that there were between twenty and thirty thousand carrying muskets alone, besides the crowds of unarmed attendants, and the thousands of mere spectators."